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25, Heroides II 142. And what was good enough for Lucretius is good enough for me.

J. P. POSTGATE.

THE UNIVERSITY OF LIVERPOOL, Feb. 21, 1918.

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In curious accord with the spirit of the anonymous critic who accused me of a seven-footed hexameter (A. J. P. XXXV 234), Professor Postgate implies my ignorance of a familiar fact in Latin Prosody (G.-L. 131, 5; 722). The combination of the two liberties involved in the line which he defends seemed to me 'portentous' and both due to metrical stress, but if the Great War has robbed me of the 'iucunda senectus' for which I had hoped, it has not affected the 'mite ingenium' to which I lay claim and I apologize for the word 'portentous', an epithet which I forbore to apply to a flaw in classical research for which the future author of Flaws in Classical Research was responsible (A. J. P. IV 208 fn.).

B. L. G.

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## NECROLOGY.

JAMES RIGNALL WHEELER.

1859-1918.

In his *Histoire de la littérature grecque*, M. Maurice Croiset says of the ancient Greek: "L'Hellène a toujours eu de la raison dans l'imagination, de l'esprit dans le sentiment, de la réflexion dans la passion. Jamais on ne le voit entraîné totalement d'un seul côté. Il a, pour ainsi dire, plusieurs facultés prêtes pour chaque chose, et c'est en les associant qu'il donne à ses créations leur véritable caractère." In our modern world and especially in these troublous and passionate times this finely tempered rationality, the 'master-light of all our seeing,' appears the more desirable as our need of it is greater. Observing the harm done to worthy causes by ardent extremists, one has a quickened sense of the value in human intercourse of this equipoise of mind, this alert yet controlled idealism. Some such train of thought must have come to many in connection with the recent death, on February 9, of Professor James R. Wheeler. Not only did he inculcate unweariedly this liberal habit of mind;

he was in his daily life and conversation an example of the nature of its winning power. In an address delivered in 1907 at the opening exercises of the academic year at Columbia University he defined the idea of liberal education in words that to those who knew him seemed to be entirely applicable to his own personality: "It is a very old idea," he said, "and it is profoundly ethical in nature, having to do with what Aristotle has called a *ἔξις ψυχῆς*, a spiritual condition, which grows out of the direction and quality of our mental activity, and which determines our way of looking at things. The man who has fully grasped it will have soberness and righteousness and wisdom, and like that great poet of antiquity, he will 'see life steadily and see it whole'". This high serenity of spirit in which *sine ira et studio* Mr. Wheeler addressed himself to the complicated problems of scholarship and of administration had fruitful results in many forms of activity. He taught in succession at Johns Hopkins, Harvard, Vermont, and Columbia, and in the last named university not only gave instruction in Greek literature, art and archaeology, but was for five years, 1906-1911, dean of the faculty of fine arts. He served from 1894 to 1901 as secretary and since 1901 as chairman of the managing committee of the American School of Classical Studies at Athens. In 1914 he became an alumni trustee of his Alma Mater, the University of Vermont, and in 1916 a member of the municipal art commission of New York City. He was associate editor of the American Journal of Archaeology, and in collaboration with Professor H. N. Fowler published in 1909 an admirable *Handbook of Greek Archaeology*. In all these activities the fineness of his scholarship and taste was readily discernible. These standards he held high and was uncompromising in their defence. But he commended his teaching of the Greek spirit most of all by expressing it in his own life with characteristic simplicity, humor, and unfailing courtesy.

NELSON G. MCCREA.

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#### CORRIGENDUM.

In the last number of the Journal, p. 460, l. 5 from bottom, read G. Birkbeck Hill.

C. W. E. M.